A Sermõ preached at Poules crosse the .xiiii. day of December, by Thomas Leauer.

Anno Do. M. D. L.

Cum priuilegio ad imprimendum solum.

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Untoo the

ryghte honorable Lordes and o-thers of the kynges Maieſtie his priuie councel, Thomas Leauer wiſheth increaſe of grace and godlye honoure.

Mercy, grace, and peace frō god the father almightye, vnto youre honours, with my moſt humble and reue cent commendatyons.

The enemy of God, and man alwaies leking like a rorīng lion whō he may deuoure, is muche at all times, but then eſpecially to be taken hede vntoo, whē as he hym ſelfe beinge tranſformed intoo the aungel of light, doth cloke the mimſteys of his miſchief in a pretenſed ſhew of godli nes and vertue, ſo that thereby they be ſuf-fered of all men, and mayntayned of many men, to worke and bringe vnto paſſe a deue lyſh dyſorder, and ſhamefull diſhoneſtie in a Chriſten common wealth.

Wherefore, ſeinge that in thys Realme

preachers, officers, marchauntes, crafts men labourers, & suche like, be displaced of their rowmes, and disapoynted of their liuinges by those which through a pretensed name, & outward apperaūce, seme to be necessary & profitable ministers in a common wealthe, (howbeit in their own doinges may be euidently tryed and knowen for to be spoilers & disturbers of any common welth) surely you of the kinges most honorable councell being the chief maiestrates & rulers in thys realme had neds to beware circumspecte & diligent, least that Sathā banishing al faithful christians, which should and would prouide to helpe one an other, do fil this realme full of craftye flatteres, which can and wyll deceiue, beguile, and spoile one another.

Truly there be no men more against Christ then those which by profession of Christe religion, and bearing of a christen name, doo rob Christ of his honor, & christes ministers of their liuings: nor none more parilous enemies vnto ỹ kinges maiestie, and vnto this realme, then those which haue the names of Englishmen, and the kings subiectes in the conditiōs & maners of enemies and traitors

Most gracious good lordes and maisters, for your reuerent loue towardes God, and the

the kinge, for your charitable pitie of my ſe-
rable ſpoiled people, and for the neceſſary re
gard of your own honours, and the ſtate of
this realme, ſe and conſider how that amby
cious couetous men, doo bie and ſell, take &
abuſe perſonages, prebendes, offices, fees,
marchaundyſe, fermes, landes, and goodes,
ſo that prowlyng for thē ſelues, they be nei-
ther afraide, nor aſhamed to ſpoile this real-
me, of preachyng of gods goſpel, of iuſtyce
and equitie, of cheape and plēty, and of eue
ry thyng that ſhould ſaue, kepe, or profyte
a commune wealthe.

Wherfore moſt gracious good lordes,
and maiſters, for the tender mercies of god
in our Sauiour Jeſus Chriſt, take hede that
neyther ſeruaunte, nor frende, reteyner, nor
your ſelues, do deceyue you with flatterye.
For ſeynge that ambicious couetous mē
do take, kepe, and enioy ẏ roumes and ly-
uynges of euery maunes vocation, bothe
you and we be in farre more daunger, then
ẏ blockehouſes and bulwarkes made and
kepte of ẏ kynges faythful ſubiectes for the
ſauegarde of thys realme, were taken and
abuſed of ſuche Scottes or Frenchmen, as
makinge ſpoyle for their owne profit, would
not ſpare to dyſtroye thys realme.

There is verye manye rowmes and lyuynges, belongyng bothe vnto the ecclesiasticall myniſtery, and alſo vnto cyuyl polyrie, in the whych be no faythfull ſubiectes, godly diligent myniſters & offycers, whyche by doyng of theyr duties, do ſaue, kepe and comforte the people: but couetous Idolatours, which neglectyng theyr duties, and takynge commodities, do diſorder, ſpoyle and deſtroy the people.

Surely if there be anye men that goo about to perſwade the Kynges Maieſtie, or you of hys honourable Councell, that thynges in this realme, for the moſt parte be honourably, godlye, or charytably reformed they be but flatterers.

For papiſtry is not baniſſhed out of Englande by pure religion, but ouer runne, ſuppreſſed and kepte vnder within this realme by couetous ambition. Papiſtry abuſed many things, couetouſnes hath deſtroied more papiſtry is ſuperſtition, couetouſnes is idolatry. Papiſtrye afore time did obſcure the Kinges honour, and abuſe ỹ welth of thys realme, couetouſnes at this time doth more abuſe and decaye them bothe, makynge the kyng bare, the people poore, and the realm myſerable.

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The kinges procedinges to be red in his lawes, statutes and Iniunctions, be good & godly: but to be sene and knowē in ỹ dedes and practises of his officers, seruantes, and subiectes, be vngodlye, shamefull, wycked. For in their doinges appeareth noo returning frō euil vnto good, by a godly reformatiō: but a proceding frō euill vnto worse, by an vncharitable spoile, & deuelish destructiō Landes and goodes be spoyled: prouysyon made for learning & pouerty, is destroyed. Be knowe in whose handes this ryche spoyle remayneth, then can ye not be ignorannt by whose meanes ỹ wealth of this realme is spoyled and decayed.

If ye wyll haue a godly reformation effectuouslye to procede, truste not the seruauntes of Mammon, enemyes vnto god, and traitoures vnto the kynge, & spoylers of ỹ people, with the settyng forthe of your godlye lawes, statutes and ordynaunce, which be most cōtrary vnto theyr couetous myndes, and wycked dedes.

Theyr myndes are alwaies euill, and their dedes be well knowen, when as you geue frelie, or suffer them by bybrie to bye vnto theim selues authorytye: for thē, being trusted to make better prouision for ỹ poor,

to erecte mo grammer scooles to encrease & augment the vnniersities, and to se the people taught lowingly, to reuerence, serue, and obey God, the kynge, & you: they take promysyon from the poore, they sell awaye Grammer scooles, they decay ỹ vniuersities and they vse such practises as maketh God to be vnknowen, the kinge disobeyed & you suspected, hated, and enuied of the people.

Take these false flatterers whiche haue enriched theym selues, makynge the kynge bare and the people poore, restore they? landes and goodes vnto the kynge, they? rowmes and offices vnto faithfull and trew officers and ministers: and then shal the king bee enriched, the realme vnspoyled, and the people delyuered from myserable captiuitie vnder cruel extortioners, vnto an honest lybertye vnder Godly gouernoures, whiche shall so dyspose the heartes and myndes of all people, that they wyllynglye shall be readye, not onelye too serue the markettes wyth corne, but also to serue God and the kynge wyth landes and goodes, bodyes and lyues, when and wher so euer you shal commaund it.

Marueyle not though a faithfull heart with humble obedience and reuerente loue to-

towardes the kinges ꝓmaiestye, and you of his honourable godly counsel, do barst and poure furthe a lamentable complaynte of greuous sorowe conceyued in seynge thee kyng shamefully begiled, you sore dishonored, & the welth of this realm vtterly spoiled

For menne doo by offyces vnto theym selues, and landes from the kynge: and bye the onely spoyle that is made in cõmon offyces, and vpon the kynges landes, bothe these bargaines be payed for, & furthermore all such bargayners wonderfully enriched.

O mercyfull Lorde, what a griefe is it vnto a faithfull heart, hauing iust occasyon to suspecte, that you lacke fayhfull councell to aduertise you of the gracious worckynge of the Lorde, beinge God, and of the frayle faultes of youre selues, beinge menne, in all your doinges: for Goddes grace worckinge in you, causeth you to doo honourable and godly seruice to God, the kynge, and the common wealthe, when as ye cause an vngodly bushop to be deposed. And yet shall god, ꝑ king, and the people, be greuously offended, & your honors and soules so are indaũgered, if a bishops landes or goodes be deuided amongest you that be godly magistrates, to punish euil doers, as Christes cote

was

was deuyded amongest wycked soldyers, which did cruelly tormēt a righteous persō

Alas most gracious reuerent Lordes and maisters, if ye vse the seruyse, or hear the aduyse of false crafty flatterers, ye shall therewith be so blynded that ye can neither perceyue by your selues, nor beleue whē as ye be playnely and faythfully tolde, that many of your owne doynges, commyng of mans frailtye, do tend muche vnto the displeasure of God, dyshonour of the kyng, and dyscredyt of your selues, beinge most contrary to that reuerent zele and faithful loue toward god, the kyng, and the cōmē wealth, which zele and loue god of his goodnes hath graf ted in your hertes, and the deuill by mānes frail dedes couered in slēce or colored with prayse of flatterers, labozeth to deface, peruert and destroye.

As God which searcheth the secretes of mans hert, doth beare me recorde, I do supposse, and thynke that you doo so louingly e drede God, reuerence the kyng, and regard this realm, & your owne honors, that beinge charged with the ouerlight and prouisiō of castels, holdes and forts, made and kept for the safegarde of thys realme, ye coulde not wyttyngly be hyred to sel one of them vnto

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the kynges enemies, for al the treasures in the world. And yet being craftely deceyued with flattery, ye vse a daungerous practyse in very many of them.

For there be some of them sclenderly assaulted at certaine times of feble enemies: and other continually besieged eyther with open force or craftie conueyaunce of fearce, cruell and perilous enemies. And now crafty flatterers which haue once serued for theyr wages in time and place of the sclender assalte do afterwardes require and perswade you for that seruice to geue them the spoile of other holdes, remaining continually in more daunger. Truly Frenchemen & Scottes be but feble enemies, and at certaine times do sclenderly assault castels, towers, and suche maner of holdes: The deuil seking like a roring Lion, whom he may deuoure, nighte & daye, winter and somer, with a wonderfull force of wicked spirites, dothe euer besyege bishoprickes, shyres, townes and parishes.

If these places be not well furnished with stout and true souldiers of both ye sortes (I meane both officers in ciuile policie, and also Prelates, in Ecclesiasticall ministery) or if those souldiers be unprouided of necessarye liuings and dew wages, then must the peo-

ple

ple nedes perisshe and be destroied for their owne sinnes, and the bloude of their bodies and soules required at your handes, which be charged and trusted, both of god, and the king, to prouide souldiers to those places, & also wages and liuinges, to maintain those souldyers continually.

Howbeit now many personages, Benefices, offices, and fees, be sold vnto couetous bribers for money, which seke nothyng but the vantage of extortion, robbry and spoile, and few of them be freely geuen vnto faythfull ministers & officers for their worthines which could, and would by diligent doyng of their ductie, gouerne, instruct and cherish goddes people, the kinges subiectes.

And therfore now the most parte of men lackyng teachers & rulers, do without grief of conscience, or feare of punishment, abuse euery thing vnto the ruine and destruction, whiche god hath ordained vnto the vpholding & increase of a christen cōmune welth.

As for example, now bying and selling is not vsed as a prouision for good cheape and great plentie, but made the most occasion of derth and scarsitie. Welth and wyt be not rightly vsed vnto a cōmon comfortable profit, but shamefully abused vnto a wicked pri-

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nate gaine. Many offices with authoritie be not duely disposed vnto faithful worthy mē nor to do good vnto other, but vnlawfullye bought and sold amongest couetous ambycious men, to get gaines vnto them selues. So this realme is spoiled, the king is made bare, & his faithful true subiects be many of thē very poore: but craftie deceiuers, couetous extortioners, bribinge officers, & suche false flatterers be wonderous rich & welthy

These flatterers be wonders perlous fellowes, hauyng two faces vnder one hoode. For they beare a face & shew towardes the people, as though by commission and commaundement from you, there must be more required & taken of the people, thē euer you did mean or think: And towardes you they shew another face, seming that so much can not be found in any mennes hands as must nedes be procured: but that therefoore the kinges landes must nedes be solde, whiche they are redy to bie for their own auantage with those goodes which they them selues haue in their owne handes, or rather wyth the spoile which they intend to make vpon those landes. These subiectes ỳ be not ashamed to procure vnto them selfes such riches that they may be biers, and vnto their liege

Lord

lord and king such nede, that he must be a
seller of his landes, these be in dede seruaun
tes vnto Mãmon, enemies vnto god, tray-
tors vnto the king, and disturbers of a cõ-
mon welth, turning al youre godly, wyse, &
charitable deuises for necessary prouysyon
vnto deuelish deceytes for to cause & main-
tein vncharitable spoiles. And surely whẽ
as occasiõs do serue for any man to practise
their pleasures, many men of all sortes, and
of the lowest sort ỹ most part doth shew thẽ
selues ỹ worste infected with this impietye
treason, and rebellyon, the greuousnes and
daunger of the whiche wyth occasions and
meanes how to auoid the same I preaching
at Paules Crosse ỹ. xiii. daye of December
last past, dyd there opẽly declare vnto mine
audience. And as I dyd then preach ỹ Ser-
mon as an exortation to moue the people
by the acknowledging, lamenting and amẽ
dynge their owne faultes, to deserue and re-
ceyue the pardon of mercy offered vnto thẽ
of both god and the kinge, in this long pati
ent sufferaũce, so do I now here offer vnto
your honors, that same Sermõ as an ernest
complaint, to procure of you that be Gods
officers, spedely correccion for thẽ that re-
fuse to heare, regarde, and obey gods word.

Be not discouraged in thys matter, with your own frayltye being great, or with the number of offenders, being many. For it is not youre worthynes, but gods grace, that hath placed you in hygh authoritie, & in the same authoritie, not your own powers and policie, but the might and wisdome of God shall so strengthen and confirme you, that if ye wyll be diligent, ye shall be made able to deliuer gods people, the kynges subiectes, out of the handes of suche as be gods and the kynges enemyes.

I beseche the almightie God indue you wyth grace, that begynning with your selues, ye may spedely procede vnto the necessary and godly correctyō of other mens faultes, so that ye may be established in youre rowmes, and increased in honoure, to serue god and the king, prouding for his realme in holynes and righteousnes all the dayes of youre lyues.

By me humbly subiecte and faithfull obedient vnto your honors, Thomas Leuer.

¶ The grace of the holy goſt, proceedyng from God the father, by ꝯ intercession and meane of Iesu Chriſte, ſoo prepare youre hertes, and open my mouth that I maye declare, and shewe, & that you maye heare, vnderſtande, remembre, and practyſe in your liuing, his liuely worde, as maye be moſte too his honoure and glorye, & to your ſoules healthe and comforte.

(.*.)



You Citizins of Londō, & all other that be here preſente, marke, note, & remēber what ye heare of me this daye: for if I shal say or speake any thing that is euyl you muſt bear record againſt me of that euil. But if I do preach well and truelye, then you shal vnderſtand and knowe your ſelues too be in greate daunger of hay-

nous

nous treasō towards god & ỹ kyn
ges maiestie of this realme which
be by you spoiled & robbed: god of
his glory, the kyng of his honour,
and the realme of his welth. How
be it the merciful goodnes of both
god & the kynge hath sent me hy-
ther this day to proclame a gene-
ral pardon, intendynge therby to
try out & saue them that haue of-
fended by symple ygnoraunce, be-
cause the force of theyr mighty po
wer is now readye and commyng
vtterly to destroy al other that cō
tinue in wylful stoborne & rebel-
lious treason. Wherfore afore the
readyng of my commyssyon, I wil
declare ỹ piece of scripture whiche
appoynted to be red in the church
as thys day, will certifye you that
god by his scryptures hath shew-
ed the kynge, who be hys faythful
seruauntes, and whoo be his ene-
myes. Thys scripture is wrytten

in ỹ.iiii. Chapter of ỹ firſt Epiſtle of.S. Paule vnto ỹ Corinthians *Sic nos eſtimet homo ut miniſtros Chriſti, et diſpenſatores miſteriorum dei. &c.*

Filioli mei quos iterum parturio. Albeit I vſe not ſcrupulouſlye the ſame termes, yet conuenientlye folowing ỹ maner & phraſe of ſcrypture I ſay vnto you as Paule wryteth vnto the Galathyans. My deare chyldrē of whō I trauel in byrthe agayne, vntyll Chriſt be facyoned in you, I wold I now being with you might chaūge my voice, whiche heretofore I haue vſed, declaring by ỹ word of god, ỹ you here in England which wil receiue no mercie, ſhal fele ſore vengeaunce, which wyl not be ſaued, ſhalbe deſtroyed. Thys boyce vſed here afore of me, nowe woulde I fayne chaunge. For now *Aporoumæ en ymin* I dout, I am paſt hope & almoſte in vtter dyſpayre of you, Tell me you

you ꝑ throughe couetoulnes de-
lyre the riches and wealth of this
worlde. Haue ye not heard how ꝑ
he which wolde be a frend vnto ꝑ
worlde, is made an enemye vnto
god? doth not Paule teche ꝑ coue
toulnes is ꝑ roote of all euyl? is it
not writtē that couetoulnes is I-
dolatry? Haue ye not red in ꝑ pro
phet Ezechiel how that he which
kepeth his Idolles, meaning coue
toulnes, in his hart and cōmeth to
hear gods word, doth therby pro-
uoke gods vēgaunce to his vtter
deſtruction. Paule ſaith and teſti
fieth ꝑ euery man which is circum
ciced, hath no profyte by Chriſt, is
gone quite from Chriſt, is fallē frō
grace. I ſaye and teſtify vnto you
in the word of the lord, ꝑ ſo many
of you as be couetous, haue no pro
fite by ꝑ preachyng of gods word
the miniſtration of his ſacramēts

and ỹ settyng forth of pure religi-
on within ỹ realme: no, ye be clean
from god, framyng your selfes vn
to the fashion of this world, ye can
bryng forth no good frutes of cha
ritable workes, nourishyng ỹ root
of all euill in your hertes, ye must
nedes prouoke ỹ wrath & indigna
tyō of god to your vtter destructi
on, whan as ye kepe the ydol of co
uetousnes stil in your myndes to
be honored & serued in al your do
inges, & yet pretend a zeale & loue
vnto the religyō of Christ in your
wordes and sayinges. I woulde
faine haue had iust occasiō to haue
spoken at this time suche thinges
as mighte haue bene comfortable
and pleasaunt for you to heare.

But I muste nedes shewe the
causes of gods wrath & indignaty
on kindled againste vs, leaste that
those plages shuld be ascrybed vn
to the word & religion of Christe,

set

set forth amongeste vs, whyche be procured by the wickednes of thē ẏ seruynge couetous Mammon, haue forsaken, offended, and sclaū dered both christ, & Christes word & religion. No man can serue two maisters, why do ye then pretend that ye be ẏ seruauntes of Christe seyng that ye wyll not forsake the seruyce of wicked Mammon, if ye be ashamed to be named, & afrayd to continue the wicked seruaunts of wicked mammon, now shewe & proue by your ordinary callynge, faithfull dealing, and godly iudge ment, according to this exaumple of Paul, plainly painted & set forth in this epistle vnto ẏ Corynthians that ye be Christes ministers, the seruants & dyspolers of gods mis teries & treasurs: For Paul shew ing him selfe as a good example of Christes seruaūtes, saith: *Sic nos exis imet homo ut ministros Christi. &c.* Soo

let a mā esteme vs as ỹ minysters of Christ, and ỹ disposers of the secrets of god. No man cā come vn to Christ Jesu to be hys minister, except he be drawen of the father. The father draweth not by force violently thē that be stubborn and froward, but by loue them ỹ be gētyl and come willingly. For whē ỹ father sheweth in Christ forgeuenes of sinnes grace of amendment iustification, and euerlastyng lyfe, thē those ỹ make fast them selues with the band of loue by desyre of the same, be drawen vnto Christe. As contrarywyse when ỹ deuyll sheweth in fleshly lustes & worldly vanytyes, manye voluptuous pleasures, thē they that therwith be entāgled and delited, be drawē of ỹ temptour awaye from Christ Take hede therfore how ye haue entred into religiō professed christ and receiued ỹ gospel. For if ye be drawen

drawē by loue of mercy, grace and rightousnes, ye come vnto Christ. But by ỹ desire of riches, welth, & volupteousnes men be drawē and tyed awaie from Christ.

He therfore that by ỹ profession of Christ, ỹ zele of hys worde, the fauoure of ỹ gospel, seeketh couetous gaine, or carnall libertie, surely he is a seruaunt, of Mammon, enemy vnto Christe & a sclaunderer of ỹ gospel. For he that wyl be the seruaūt of Christe, must folow the example of Christ. He that wil folow Christ in example of liuing, he muste forsake himselfe, take his crosse vpon his back daily & folow Christ. So Christes seruaūt shall be deliuerd from ỹ bondage of sin ỹ he may frely & willingli contemning ỹ vanities of ỹ world, & mortifiing ỹ lusts of ỹ flesh, serue christ in bearing ỹ crosse of painful diligēce, to do ỹ duty of his vocation.

But al those that delyte in a car nall lybertie, or seke vnlawful gai nes, although they be named chri styans, and fauourers of the Gos pell, yet be they in dede not myny sters of Christ, but enemies vntoo Christe, not louers of the Gospel, but slaunderers of the gospel, not iustified by liuelye faithe too be of that righteous sorte, for whose sa kes God spareth and fauoureth a common wealthe, but decepued with a dead faith to be of that vn godlye sorte, for whose cause God plageth and destroieth many a cō mon welth. And now vndoutedly be we in great miseries and daun ger of destructyon, for ỹ we haue many that be hearers, readers, & talkers of gods word, and few or none that do walke and liue accor ding to gods word: we ought tru ly to esteme & take theim onely to be ministers of Christe, whych for

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the loue of mercy, grace, and rygh tuousnes shewed of ỹ father vnto them in Christ, do kil the lustes of theyr owne flesh, despise the vanyties of the whole world, and forsaking their own pleasures and cõmodities do take ỹ crosse of payn ful diligence, and walk after christ in doyng of theyr dutyes.

Al other that haue the name and professiõ of Christ without liuyng & conuersation accordyng thereto be fained brethren, in feastes with christen men to take parte of their good chere, vncleane spots amongest honest cõpany, feding thẽ selues wout fear of god, cloudes wout ani moisture of gods grace tossed about with contrary winds of straũge doctrine, trees passing sõmer time wythout any fruites of good workes, twise dead wout feling, ỹ corruption of sin, or lokyng to be graffed in the stocke of grace

yea rooted vp frō amongest the vi
nes of ỹ lord, wyld waues of ỹ sea
frothyng forth vnshamefast brags
& wādring starres without constā
cie in iudgment and opinion, vnto
whōm ỹ dūgeon of darkenes is ordei
ned for euerlastyng dampnation.

What maruail is it though the
vengaūce of god be poured forth
amongs thē of such iniquite, yea &
most habūdantli whā as his word
plainly preached, is of them moste
wickedly abused & shamefully slaū
dered, which say: Lord, Lord, and
do not as thei be cōmaūded of the
lord. Wherfore let vs say: *Non nobis
domine, non nobis.* Not vnto vs o lord,
not vnto vs, but vnto thy name
geue glory: not for that we by our
dedes haue deserued, but ỹ thi na
me O christ amongest vs christiās
may be honored, pardō our fauts
amend our liues, & indue vs with
grace, that the lighte of our good

wor-

wozkes afoze men vpon the earth maye cause the to be glozyfyed O Lozd in heauen. Derely beloued in Chzist foz the tender mercies of god, whē as ye se carnal gospelers couetous ydolaters greuing your consciences, sclaūdering Chzistes religion and damning their owne soules, do not of malice cōtempne disdain and reuile them, but of charitable pitie, lament, sozow, & pzay foz them which blynded with ygnozaūce know not them selues deceiued with the deuyll, be dzawen from Chzist, comfozte and saluation, vnto euerlastinge death and dāpnation. Saye & pzay foz them O lozd, suffer not the enemy thus to lead into captiuite our felowes thy seruauntes, our bzethzen thy childzē, O chzist restoze vnto liberty them that ỹ hast redemed w̄ thy pzecious blud, so ỹ we may altogether dzawen of ỹ father receiue of

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the sõne, and gided of ꝑ holy gost, be ministers of Christe in libertye of the Gospell, delyuered frõ syn frelye to delyte & take plesure in a godly conuersatiõ al the dayes of our lyfe. Now let vs after this takyng of the ministerye of Christe, which perteineth generally vnto al christians, speake of ꝑ dispolers of gods misteries, wherin we mai consider seuerally euery mans vocation. Paule did dispose the secretes of god by ꝑ preachinge of ꝑ gospel, whyche was euer secretly hydde from ꝑ wyttye, wyse, & learned in ꝑ wprlde. Other men in other vocations must dispose other tresures of god by other meanes. As the magistrate by authoritye muste dyspose ꝑ punyshmente of vyce, & the mayntenaũce of vertue The rych mã by liberalytye, must dispose, releue, and comforte vnto the poore and nedye. The Marchaunt

chaunt by bying and sellynge, and ỹ craftes man by his occupation, muste prouyde vnto the common wealth of necessary wares, sufficiente plentie: The landelorde by letting of farmes must dispose vnto ỹ tenaunts necessary landes & houses of an indifferent rent. The husbandmen by tilling of ỹ groũd and keping of cattell, must dispose vnto their landlordes, dew rents and vnto thẽ selues & other, both corne and other vitels. So euery man by doing of hys duetye, must dispose vnto other, that commodi tie & benefit, which is committed of god vnt o thẽ to be disposed vn to other, by the faithful & diligent doyng of their dueties.

The treasurs of the lord, be vnme surable, his hert is liberal: ther cã be therfore no lacke amongs hys people, if his stewardes vnto whõ the disposing of his giftes be com-

mitted, be true and faithful. This therfore sayth Paule, is required in a steward, þ he be faithful. Who thynke ye, sayth Christ, is a fayth-full and a wise steward whom the Lord setteth ouer his housholde to geue them adue measure of the wheate of al necessaries in time cõ uenyent? blessed is that seruaunt whom the Lord when he cometh shall fynde so doyng: verely I saie vnto you, þ he wyl make him lord of all that euer he hath. Behold þ faithfulnes of the lordes steward consisteth in diligente prouidyng and ministringe vnto the Lordes famylye, any suche thynges as be necessary, the reward of such faith fulnes is to be put in trust with al þ his lord and maister hath. Then who cã desire a better maister thẽ the lorde god? or a hygher roume then a stewardship in the house of christ? or a greater reward thẽ to

haue

haue al ỹ treasures of God, which be an hundred folde, passynge any mans deseruing here: and further more euerlasting life. O that men wold consider the goodnes of god ỹ worthynes of their offices ỹ cõfortable felowship of the houshold of Christ, and the ioyful reward of the crowne of glory, & so be fayth full stuardes and disposers of the manifold giftes of god: and not be yng bleared and blinded wt̃ couetousnes, deserue to be cut of from the cõpany of christians & to haue their portion wt̃ hipocrites, where as shalbe wailing and gnashing of teth. For ỹ the gredy worme gna winge ỹ conscience, neuer dieth, & the flamynge fyre of vntollerable vengaunce shalbe neuer quẽched

O brethren, God hath geuen great plenty, and we in England fynde greate lacke: therfore ỹ ste-wardes of god be vnfaithful: who

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be gods stewards: thei that haue gods gyftes. Surely no mā hath al giftes of god, & euery mā hath some giftes of god. Thē if all thin ges be lackyng, yet can no one mā deserue al ꝑ blame, but euery man shal be found fauty for that which is amysse, for lacke of hys dutye.

Do ye perceyue that ꝑ laytie is eyther altogother ygnoraunte & blynd or els hauing knowlege to speake fayre, hath no lernynge to do wel: Thē surelye the cleargye hath not ben faithful in preaching of gods word ernestly, in season & out of season, to reproue, besech & blame, in all pacyence and tokē, or deseyplyne. Do ye see the cleargy hath not wherwithal to maintain learning, to relieue ꝑ poore, to kepe hospytalytye, & too fynde theym selues: then trewly hath not ꝑ lay itye sufficiētly prouyded that thei whyche preache ꝑ Gospell, should

lyue

lyue on the Gospell, and that they whiche sowe spirituall treasures, might repe corporall necessaries. Do ye se ỹ thei which be in autory tye haue not ben regarded & obediētly serued? Thē ỹ common people haue not done their duties, disobeying any mā placed in authority by gods ordinaūce. Do ye se ỹ people haue had iniuries and yet theyr complayntes neglygentlie herd, and long delayed, then haue ỹ higher powers amitted righteousnes & iudgemēt, which will be requyred at their hādes of ỹ lord

Do ye se that in al maner of things there is some lack of, ỹ which is best necessary? Then be ye sure that all maner of men do leaue or misuse some parte of theyr dutye. *Quis potest dicere, mundum est cor meum, purus sum a peccato.*

No manne can saye: my herte is

cleane, I am pure without faultes
Therfore seyng that we be al gylty, Let vs not enuye, grudge, or disdeine one an others faults: but euery one acknowledge, lament & amende his owne faultes.
Do not triumph and be glad whē ye perceyue ỳ other mens faultes be noted or rebuked, but be moste certeyne and sure, that excepte ye spedelye repente and amende, ye shall euery one be likewise serued. If ye haue not those same faultes which ye hear by the preacher noted & rebuked, yet if you take pleasure & be glad to heare other mēs cuyls, be sure, that euen that pleasure takynge is a faute which god hateth and will punishe.
Therfore when ye heare any mannes faultes spoken of, be sorie for thē, and take hede to your selues: so shal you therby gette good

and

& thei haue no harme. If ye so do at this tyme, I may the more bold lye examine and trye the faithfulnes of some stewards and dispo-sers of Gods gyftes.

And for the better trial & assurãce of theyr fidelytie, I note two thinges to be requiered: fyrst ỹ a stewarde or dispo-ser be, *Quem constituit dominus*, whom the lord assigneth and maketh: and secondarily. *Vt det cibum in tempore*, that he vse to fede & cherisshe, and not to deuoure & hurte them of the Lordes kamylye. For ỹ firste parte it is to be noted, ỹ euery man in ỹ tyme of hys admis-sion, when he shall be put into hys offyce, is set on ỹ hyll of consideracion and aduysement: where as ỹ Lord Christ to those which he admitteth, sheweth ỹ the harueste is great, the laborers be fewe, great paynes muste be taken that much

good may be done: vile rebukes & greuous afflictiõs here to be suffered, be the signes & tokens of great rewardes in heauen for them prepared. The enemy of Christ, sathã vnto those which he wold deceiue sheweth all the glory of the world promising to geue it a reward presently vnto al them ỹ wil worship hym, falling downe at his feete, in flattery, crafte, and iniquitie.

Christe the lorde indueth wyth wyll and habilitie, to take paynes to doo good, those which he bryngeth in at ỹ dore, to be shepherds of the fold, & fluardes of the house the deuil, the enemy of Christ, cloketh in shepe skinnes of solempne titles to get gaynes, those whych he conueieth, not in at ỹ dore, but ouer an other way, to destroy the flocke, and robbe the house.

Therfore if thy roume be benefice pre-

prebende, office, or authorite in a christiã commmunalty within gods house, and if thou be brought in at the dore of ordinary and laweiull callynge, by paynefull diligence to do good, thou mayest be a faithful stewarde in that place: but if thou be brought in ouer and besides al ordinary and lawfull callynge, by couetous ambition, to get gaines then must thou nedes be a thyef & robber, for Christ which so sayeth can be no lyer. I meane if thou by money or frendshyp haue bought eyther benifice or office, thou cãst not be of Christes institution, but of the Deuylles intrusyon, not a faythfull dysposer, but theuish extorcioner of gods gifts. For christ sayth playnly that he which entereth not in at ꝑ doore, but climeth ouer an other waye, is a thyef & a

robber, and ỹ these cõmeth not but to steale, murther, and to destroy. The doore whiche is Christe hym selfe, can neuer be entred in at by eyther frendshyp or money.

Sum paraduẽture wil be offẽded not because I spoke against the bying of benefyces, which be spirituall charges, but for that I also include the bying and sellyng of offices, whiche as they say, be temporal promocõs. As for benifices ye knowe so well, that I nede not to stande aboute the declaratyon or profe in them.

No, I am sure that ye perceyue how that through the abuse of on benefice, the Deuill ofte tymes is sure to haue many soules.

Fyrst the patron for hys presentation, then the Bysshoppe for admyssyon, ỹ person for hys vnworthynes

thynes, and a greate many of the parisshe that be loste for lacke of a good Persons duety.

But now as concernyng ỹ byyng of offices, to come therby vnto the roume of an auditor, Surueiour Chauncellour, or any suche lyke surely no man wyl attempt it, but he whyche is so couetous and am bycious, that he dothe neyther dread god, nor loue man. Wherof commeth the byyng of offices, but of couetousnes? howe then can ỹ be a good frute, whych spryngeth out of the roote of all euil? Is not euery Christen common wealthe, the fold of Christes shepe, ỹ house of his famylye? be not then al offycers in a christen common wealth named by Goddes worde, shepeherds of the folde, and stewardes of the familie of Christ? O Lorde what shall we then saye to excuse

them that bie and ſell offyces wiñ England. Shal we ſay thoſe offi ces be no roumes & places ordey ned of god, for his faithful ſtewar des, therein to diſpoſe his treaſu res and benefites: or that the vile ſlaues of wicked mãmon for theyr bribery may lawfully be promoted vnto thoſe roumes which be ordei ned of god, to his holy ſeruauntes for their fidelitie. If we ſaye that the offices be not meete for Gods ſeruantes, then we confeſſe that ỹ officers which be in them, be gods enemyes. If we ſaye that they be ordained for the faithful ſeruaun tes of god, how can we thynk that they may be bought vnto the bry bing ſeruauntes of wicked Mam mon. Let vs not ſeeke excuſes to cloke ſinne, no, let euery manne be knowen to be a lier, and ſpecially e they that ſay: One man can ſerue

two

twoo Maisters, Mammon in ge-uynge or takynge of bribes, and GOD, in faythefull dooynge of dutie. Let god be iustified whē ye fynde hys word true, which plainly affirmeth that they, which clime into a common office of Christes fold, by the helpe of mammon in at the window of bribery, be theues and robbers comming too steale, murder and destroye.

O that no man in this faut were giltie, thē might I be sure that no man wold be offended. But if any man be greued because his sore is touched, let him remember ẏ saying of the wise man: *Meliora sunt uulnera diligentis, quam fraudulenta oscula odientis.* ẏ woundes of the louer, be better then the deceitfull kysses of the hater. For the woundes whyche the frend openeth, be to heal old sores and the deceitefull kysses of the e-

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nemyes, be to make new wounds I speake playnelye too open the wounde, to roote oute and heale the dysease of couetousnes, which would be to the wounded, & to euery man comfort. They ỳ by flattery do couer, kisse, & playster this depe wounde, do seke theyr owne gayn, to the bitter dampnation of the wounded, and to good mens great grief, yea, and to the greate disquyeting of a common wealth making no difference betwixt the Lordes seruaunts, and the lords enemies. For without dout, *Non est quem constituit dominus.*

He is none of the Lordes appoyntment or admyssyon, whych entereth into an offyce by bribing money, or flatterynge frendshyp. Bying of an offyce, is an euydent token of vnfaithfulnesse. He that

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is once knowē by that token and marke, should be thurst out of the Lordes folde. *Ne furetur, macket, et perdat*, leaste that hee robbe, kyll and destroye. But now by the seconde note to tri whether ỳ the stewarde and dyspoſer of Gods treasures, be faithful or not, se whether that he be a feder, or a deuourer: he ỳ fedeth, is faithfull. He that deuoureth, is vnfaithfull. What doth he whyche is vnfaythfull? deuoure Goddes shepe, christen people, the kinges subiectes? A daungerous matter, which if it be spokē of, will procure displeasure, & if it be not remedyed, wyll procure Goddes vengaunce. Surelye brethren I thynke God woulde neuer haue caused me to haue meddeled with this daungerous matter, but that he wyll geue me grace, more pacyentlye too suffer the losse of myne

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owne lyfe, then the damnation of your soules.
For yf I lose my lyfe here, I shall fynde it in heauen. But yf you be dampned, I beyng a watche man and seing your dampnation commyng, do not geue warnyng, you shalbe taken in your own sinnes & your blud required at my hãdes. If I geue warning, and you take hede, gods indignation shal be appeased, and both we saued. Therefore I beyng a watchman and by the lyghte of gods worde spying ỹ the abomynation of ydolatrous couetousnes hath kindled the indignation of god, to consume and destroy the people of thys realme do crye out agaynst England by the voice of ỹ Prophet. *Abiecerunt legem domini*, they haue cast away the law of ỹ lord, euery one framyng hym selfe vnto the fashion of thys

worde

word: *eloquium sancti Israel blasphemauerunt*
Thei haue blasphemed the word of ꝑ holy one of Israel, by their abominable lyuyng, *Ideo incensus est furor domini in populum suum*: therfore is the indignatiō of god kindled against hys people. Therfore doth al run at syxe and seuen, from euell vnto worse: therfore doth gods worde take no place to do good, but is vnthākefully refused, which causeth more harm. Is gods word receiuedin England, because it is plainly preched & taught? or refused & forsaken because it is not obeied & folowed? Be we in better case thē we haue ben aforetime, because papistry amōgst vs is kept vnder, or els worse then euer we were because couetusnes raigneth at libertye? That which papistry abused, hath not couetusnes destroied? is not papistri, superstitiō & couetousnes ydola

dolatry. The I beseech you be not we wel amended, ye become frō abusing to destroyinge, frō superstitiō to idolatry. And hath not god geuen vntoo vs at ye banishing of superstition, comfortable plenty of his holy word, and by the suppressing of Abbeyes, excedinge aboundaūce of al maner of lands, riches and treasures. And nowe where is it all becomme. Surelye it is much spēt, wasted and lost by euill officers, vnfaithful disposers, whiche be indede deuourers: Sether fore how ye haue offended god begiled ye king, spoiled the realm, & indaūgered your selfs to be accused condēned & suffer as most vile hainous traitors to god, ye king, & to ye cōmon welth. Wherfore whiles ye haue tyme before ye be condēned, *Sacrificate sacrificium iustitie, & sperate in domino.* Offer a sacrifice of righteoul-

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nes making restytutiō of ẏ which ye haue wrongfullye gotten: then trust in the lorde, and he wyl shew mercy prouiding you pardon and safegarde vnto euery mans comforte. Here I nampng no man, do mene almost euery man: for euery man hath some treasurs of ẏ lord to dyspose, and none is so faithfull that he maie be able to stand vnto the trial entring wyth the lord in to iudgement. Therfore I aduertise both minysters of ẏ clergy, officers in authorite, and other people of euery degre, to acknowlege there faultes & make restitutiō to ẏ vttermost of there power. Fyrst vnto ẏ clergy I say, there is none of you al hauing so muche lerning wit, and diligence, as is possible to to be in one man, ẏ cā do more thē one mās duty, why thē do ye take and kepe some foure or fyue mens lyꝫ

liuinges. I do not thynke that euery mā is worthy blame, ẏ hathe a greate liuinge, nor to be prayſed that hath a litle liuing. For as god hath geuē ſome more excellent giftes of learnyng, wyt and policie, ſo hathe he prouyded for the ſame better lyuyng with hygher authority: howbeit no mā may promote him ſelfe to procede from a meane liuing vnto a better, *Quia nemo ſibi ſumet honorem*, for no man may preferre hym ſelfe vnto honoure, *niſi qui a deo uocatus eſt*, but he whyche for hys fidelitie in a litle, is called of god to be truſted wᵗ more. But it is not a good reaſon to ſay, that becauſe an honeſt man for his fidelitie, is called of god from the leſſe, vnto the more, therfore a couetous manne, through gredynes, may kepe leſſe and take more, and ſo ioine three or four of them together, to make dy-

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uers paryshes in diuers shyres, al one mannes lyuyng. The prophet crieth: *Ve uobis qui coniungitis domum ad domum, & agrũ agro copulatis.* Wo be vnto you that ioine house to house, and knyt fyeld vnto field. What reherseth he no more but houses & fieldes? no, for there was neuer such abominacion in ỹ prophetes time as to ioyne parishe to parishe, prebẽd to benefices, & Deanryes vnto knightes lãdes. I praie god ỹ some of them yf thei be worthi mẽ in wysdome, learnige and iudgement, may be promoted vnto worthy roumes, & that those maner liuinges which thei haue heaped together to fill one purse, beynge so far distante in place & conditions that they can neuer be wel serued of one mãnes dutye, maie be deuyded & disposed vnto meaner men:

which beyng more fit for those lyuynges, may do more good with them.

I heare some complayne and saye that all thynges be nowe soo chargeable, ỳ one benefyce is not able to fynd one honest mā. And if ye enquire of the same men whom they kepe & find in their benefyce they thē selues being absent, they will say a learned curate, and a diligent farmer, both honest men. O wicked worldlynges, condemned by your owne wordes. The whol benefice, if you shuld therw be content, lying vpon it, and loke for no more, would not fynd one man.

But when ye haue gotten other promotions beside that, to lie in another place from it, then a small portiō of it, doth serue two honest men, whiche ye leaue in youre absence, harke you that haue thre or foure

foure benefices, I wil say the best for you, that can be spoken. Thou lyest alwaies at one of thy benefyces, thou art absent alwaies from thre of thy benefices, thou kepest a good house at one of thi benefices thou kepest no house at thre of thy benefices, thou doste thy duety at one of thy benefices, thou dost no duty at .iii. of thy benefices. Thou semest to be a good manne in one place, and in dede thou art found naught in thre places. Wo be vnto you, worse then Scribes and Pharises, Hipocrites, whych shut vp the kingdome of heauen afore men, kepyng the parisshe soo, that neyther you enter in your self, neither suffer them ỹ wold enter in, and do theyr duety, to haue your roumes and cõmodityes. Wo be vnto you dombe dogges, choked with benefices, so that ye be not a-

ble to open your mouthes to barke agaynst pluralities, improperatyons, bying of bowsons, nor agenst any euill abuse of the cleargies lyuynges. No, for you youre selues might go a beggynge, yf liuynges that be ordened for ỹ clergy, wer not abused, but restored & bestowed vpon them onely that doth the cleargies duetie. Therfore you be the inuenters & procurers of vngodly statutes, and deuelysshe deuyses, to gyue Lordes chaplayns which oughte too liue vpon theyr masters wages, authoritie to liue vpon the spoile of diuers parishes *Ad erubescentiam uestram dico*, I speake to make you ashamed of youre selues. If gentlemen that be lordes seruauntes, might obtayne of the king and his councel, placardes or warrants, to kepe a standing vpō Hooters hyll, Salesbury plain, or

in any theuish place, to take mens purses by the way, should not this be robbery & shamefull abhomination to be mayntayned by lawes, statutes & auctozitie? what shuld a yonge gentelman be ashamed to rob one rych mans purse, of fozty shillyngs once in his life? & an auncient prelate not once blush, which robbeth diuers pooze parishes of fozty poundes yerely, al the daies of his life? You pestilent prelates which by flattery, poison the high powers of autozitie, be ye neither afraid noz ashamed to make ỹ kinges maiestie, his lawes & your lozdes & masters, which shuld be the ministers of iustice & equitie, to be the defenders and maintainers of your vngodly robbery? Your exãple & flattery, hath caused ỹ great men and rich men to take to themselues the bauntage and profites.

and geue vnto their childrē being ignorant babes, the names and titles of personages, Prebendes, Archdeaconries and of all maner of offices. For euen aswel may the lord that can not, as the Doctour that wil not do hys duty, take the profites to him selfe, & leaue a hire lynge vntoo the paryshe: and ye both be naughte. O that it wolde please god to open the eyes of the hygher powers, to perceiue what good doctrine nay, what deuilysh disorder is taughte by thē that be double and tryple benefyced. For their example teacheth, and theyr preaching cā neuer diswade, to set and ordeyn ryche robbers and ygnorant teachers ouer ꝑ Christiā congregatyon, Gods people, the kings subiectes, yea, and as for cyuyl order in all offyces, ambicious couetous men learning at thē, take

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the solẽpne tytles and good fees vnto them selues, & leaue their duties vnto other, so to be neglected & abused, as causeth al discord and disobediẽce. For who but officers shulde set good order, & make quietnes: & how can he set any good order, whiche placeth hym selfe in ten mens roumes: or make other to be quyte with nothing, that wil neuer quite him selfe with any one liuinge: Yea, how can he be but a maker of busines, ỹ thrusteth mant men out of theyr lyuynges: but for al thys, ỹ flatterer wil say that thereis a agreat nõber of thẽ that hath many mens liuinges in their hãdes, which do much good with them, yea, & be liberall gentelmen, very good officers and godly preachers. But wot ye what the scripture sayth: they be *Canes impudentissimi, nescientes saturitatem*, Unshamefaste

dogges, knowynge no measure of gredye gettynge.

Derelinquentes rectam uiam, errauerunt secuti uiam Baalam filii Bosor. Leauynge the right waye of proceding vnto great fees by faythful diligence in doynge worthy dutyes, do straye in couetousnes, folowing Baalam the sonne Bosor. Leauing the reward of cursed and wycked crafte O take hede of Baalam, you that loue the reward of iniquitye, a reward for cursinge ỹ people whom god wold haue blessed. A fee for kepinge those offices vnto your selues whych god amongst ỹ people wold haue executed. Cã ye say any more for your selues thẽ Balã did *Si dederit michi Balaac domum suam plenam argenti & auri.* If Balaac wold e geue vnto me hys house full of syluer & golde, I can not change the word of ỹ lord my god, to speke more or

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lesse. Can ye do anye better in the sight of ỹ worlde, then Balaam did vpō the hilles, euē as the lorde dyd cōmaunde him & none otherwise, & yet louing the reward of iniquite being a prophet, was rebuked of a brut beast, as you being wise mē ought to learne at a folish Asse, not to ouerburden & lode your selues wt far more thē ye are able to bear surely it is an vngodly & wycked desyre of you to loke for a reward both of god for doing your dutye and also of Mammon for takinge vpō you far more thē euer ye be able for to discharge. Balaā sought how to get thankes of God, and a reward of Balaac, and in so doyng he lost the fauoure of god, the reward of Balaac, and caused the people to synne, soo that the vengeaunce of god, didde sore plague the Israelites, & vtterly destroyed

Baalam

Balaam and Balac, & al their sort And whē as you, by heaping of liuings together, do seke to get the welth of the world, & also ỹ fauor of god, bi pretending to do so many duties as noo man is able to performe, ye loose ỹ fauor of god, and ye shal be deceiued of the world, & bring such iniquitie amōgest ỹ people, as shal prouoke the indignatiō of god, to plage them, & to destroi you. O for ỹ tēder mercies of god in our sauior Jesu christ, although I rush and fret your legges vpon the hedge, and pale of gods vineyard, and speake plainely, beynge but a berye Asse in comparison of your wisdom, cunning, and experiēce, yet I beseech you dere brethrē be assured ỹ I speake not of malice but of pitie, not of enuy, but of feare for I se euidently the aungel of ỹ Lord with a sword of vengeaūce

ready

ready to destroye, you if ye do not stay, but procede in thys vngodly way: se and beholde, *Nisi conuersi fueritis, gladium suum acuit, arcum suum tetendit et parauit illum*, except ye turne, he the lord hath whet his sword, he hath bent his bowe, and made it ready with deadely dartes. Surely brethren this heaping together of lyuinges maketh you to haue so many thynges to do, ẏ ye can do nothyng wel: it is the redy way, not to edifie, but to destroy. Wherfore if ye can not espie your own fauts in your selues, yet loke one at another: loke you of the laity, at thē of the cleargye, ẏ seing the motes in their eies, ye may learne to pull ẏ beames out of your own eies. Do ye not se how that they of ẏ cleargie, by heaping together many lyuinges, haue caused manye poore parishes to paie their tithes ẏ lack

their

their persons: do ye not se how ỹ prebendes which were godly foũded, as most conuenient and necessary liuings, for preachers, to help the bushops and the personnes to enstruct the people, be now vngodly abused to corrupte the bisshops and the persons, that rather seke the vauntage of good prebendes to enrich them selues, then ỹ help of godli prechers, to instruct gods people: Doo ye not se howe these prouiders of pluralities, hauing ỹ cure of Chrysten soules in the parisshe, and shepefolde of Chryst, do leaue the flocke, and take ỹ spoyle to spende in Noble mens houses: where as thei do se that the keper of horses in the stable, of cattell in the field, and of dogges in the kennell, doth liue on his maisters wages: and not on the Pillage of his cure: O ye noble men, do ye geue

vnto

vnto the kepers of the horses, cattell, and dogges, wages, least that they shoulde sell youre horses, kyl your cattell, or sley youre dogges to liue vpon the skinnes. & wyl ye allow your Chaplaynes noo wages, but cause theim to lyue vpon the murder and spoile of the innocent Lambs of god, redemed and boughte wyth Christes precyous bloude? Do ye se how by these seruauntes of Mammon, enemyes of Christ, gready wolues in lambe skinnes, the parishes be spoyled, ỹ people vntaughte, God vnknowen, hys lyuelye worde sette gracyously furthe by the kinges procedinges, is vngraciously suspected hated, and abhorred of the ignorante people.

You of the laytye, when ye see these small motes in the eyes of ỹ cleargye, take hede to the greate

beames

beames that be in your own eies But alas, I fear lest ỹ ye haue no eyes at al. For as hypocrisie & superstition dothe bleare the eyes: Soo couetousnes and ambityon doth put the eyes cleane out. For if ye were not stark blind, ye wold se & be ashamed, that wheras fifty tunne belied Monkes, geuē to glotony, filled their paūches, kept vp their house, and reliued ỹ whol coūtrey roundabout thē, ther one of your gredy guttes, deuouring the wholl house, & makyng great pyllage throughout the countrey can not be satisfyed.

If ye had any eies, ye shuld se, & be ashamed to confes ỹ if some of you should not haue manye offyces, there would not be menne ynowe founde, too putte in euerye office one man, meete and able by doyng of theyr dueties, too serue

the

the kynge, and take good ordre emongest ỳ people, where as there is a greate number too manye of your sorte, which thinke your selues mete and worthy, by takyng manye offyces on hande, too burden the kyng and the people with al fees and charges belonging vnto euery office: yea, & furthermore to requyre, parsonages, prebends Deanryes, and anye maner pf lyuynge, due vnto the Ecclesiastical ministerie, too be geuen vnto you for seruing the king in takyng the bauntage of many, & doing the duties of few offices belonging vnto ciuyll pollicie.

If ye had anye eyes ye shoulde se and be ashamed, that in ỳ great aboundaunce of landes & goodes taken from Abbies, Colleges, and Chauntries for to serue ỳ king in al necessaries & charges, especiallt

in

in prouision of relyefe for ỹ poze, & for mayntenaunce of learning, the kinge is so dysapointed, that both ỹ poze be spoiled, all maintenaũce of learning decaied, & you only enriched. But forbecause ye haue no eyes to se with, I wil declare that you maye heare with your eares, and so perceyne and knowe, that where as God and the kyng hath bene most lyberall to gyue and bestowe, there you haue bene moost vnfaythefull to dyspose and delyuer. For accordynge vnto gods word & the kinges pleasure, ỹ vniuersities which be ỹ scooles of all godlynes and vertue, should haue bene nothyng decayed, but much increased and amended by thys reformatyon of relygyon.

As concerninge goddes worde for the vpholding & increase of ỹ vni-

vniuersites, I am sure that no mā knowing lerning and vertu doth dout. And as for the kinges pleasure it dyd well apeare in ỹ that he establisshed vnto ỹ vniuersities al Priuileges graunted afore his tyme, and also in all maner of paimentes required of the clergy, as tithes, and first fruites the vniuersities be exempted. Yea, and ỹ kinges maiesty that dead is, did geue vnto ỹ vniuersities of Cambridge at one time, two hundred pounds yerely, to ỹ exibition and findinge of fyue learned men, to reade and teache dyuinytie, lawe, Physyke, Greke and Ebrue.

At an other time. xxx. poūde yerly *In liberam et puram eleemosinam.* In free & pure almes. And finally for ỹ foūdatiō of a newe Colledge, so much as shuld serue to builde it, and repleniche it with mo Scholers and

better liuinges thē any other Col
lege in the vniuersitye afore that
tyme had.

By the whych euery man maye
perceyue ẏ the kinge geuyng ma-
ny things, and takinge nothinge
from ẏ vniuersitye, was very de
sirous to haue them increased & a
mēded. Howbeit, al thei that haue
knowen the vnyuersitye of Cam-
bryge, sence that time that it dyd
first begin to receiue these greate
and manifolde benefites from the
kyngs maiestye, at youre handes,
haue iuste occasion to suspect that
you haue deceiued bothe the king
and vniuersytye, to enriche youre
selues. For before that you did be
gyn to be the disposers of the kyn
ges liberalitie towardes learning
& pouerty, ther was in houses be
longynge vnto the vnyuersytye
of Cambryge, twoo hundrede stu-
dentes

dentes of dyuinitye, manye very well learned: whyche be nowe all cleane gone, house and man, yong towarde scolers, and old fatherly Doctors, not one of them left: one hundred also of an other sort that hauing rich frends, or being benefited men, did lyue of them selues in Ostles & Innes, be either gone away, or elles faine to crepe into Colleges, and put poor men from bare liuynges. Those bothe be all gone, and a small number of poor godly dilygent studentes, now remainyng only in Colleges, be not able to tarry & continue their study in ỹ vniuersitie, for lacke of exhibitiō and help. There be diuers there which rise daily betwixt .iiii. and fyue of the clocke, in the mornyng, and from fyue vntill syxe of the clocke, vse common prayer, w̄ an exhortation of gods word, in a

common chappell, and frō syxe vn
to ten of the clocke vse euer eyther
priuate study or comune lectures.
At ten of the clocke they go to din
ner, where as they be contente w̄
a penie piece of befe amongest .iiii.
haupnge a fewe potage made of ỹ
brothe of the same bieke, with salte
and otmeale, and nothynge elles.
After this slender dyner thei be ei
ther teachynge or learnyng vntil
v. of ỹ clocke in the euening, when
as they haue a supper not muche
better thē their dinner. Immedi-
atlye after ỹ which, thei go eyther
to reasōing in problemes or vnto
some other studie, vntil it be nyne
or tenne of the clocke, and there be
yng without fire, are faine to walk
or runne vp and downe halfe an
houre, to get a heate on their fete
when they go to bed.

These be menne not werye of
their

their paines, but verrsory toleaue
their studye: and sure they be not
able some of them to continue, for
lacke of necessary exhibition & relief
These be the liuing saintes which
serue god, taking great paines in
abstinence, study, laboure, and dili
gence, wyth watching and prayer
Wherfore as Paule, for the saine-
tes and brethren at Jerusalem, so
I for your brethren and Saintes
at Cambrydge most humblye be-
seche you, make your collectiõs a-
mongest you rych marchaunts of
this citie, and send them your ob-
lations vnto ỹ vniuersitie, so shall
ye be sure to please god to cõforte
them, and prouyde lerned men to
do much good throughout al this
realm. Yea, & truly ye be detters
vnto them: for they haue sowē a-
mongest you the spirituall treasu
res of gods word, for the whyche

they ought to reape of you agayn corporal neressaries. But to returne vnto them ȳ shoulde better haue prouyded for learnyng and pouertie in al places, but especialli in the vniuersities.

Loke whether that ther was not a greate nũber of bothe learned & pore ȳ might haue ben kept, maynteined, & releued in the vniuersities: which lackyng al healpe or cõforte, were compelled to forsake ȳ vniuersitie, leue their boks, & seke their liuyng abrode in ȳ coũtrey. We. & in the cuntry many gramer Scholes foũded of a godly intent to bryng vp pore mennes sonnes in learnynge and vertue, nowe be taken awaie by reason of ȳ gredye couetousnes of you that were put in trust by God, and the kyng to erect and make gramer scholes in manie places: And had neyther com-

commaundement nor permissyon to take away the scoolemasters liuing in any place, moreouer much charitable almes was ther in many places yerely to be bestowedin poor townes & parishes, vpō goddes people, the kinges subiectes: which almes to ỹ gret dysplesur of god, & dishonor of the king, yea and contrary to gods worde and the kinges lawes, ye haue takē away. I know what ye do say, and bragge in some places: ỹ ye haue done as ye were commaunded wh as muche charitie and liberalitye towardes both pouertie and learnyng, as your commissyon would beare and suffer.

Take hede whom ye sclaunder for goddes word, and the kinges lawes & statutes, be open vnto euery mans eyes, and by euery cōmission, directed, accordinge vnto

thē, ye doth might and ſhuld haue geuen much where as ye haue taken much awaie.

Take hede vnto the kynges ſtatutes, ỹ actes of parliament there ye ſhal finde that the Nobles and commons do geue, and the kinge doth take into his hādes Abbeies Colleges, & Chaunteries for erectynge of Grāmer ſcooles, ỹ godly bryngyng vp of youth, the farther augmentyng of the vniuerſytyes and better prouiſion for the poore. Thys ſhall ye fynde in ỹ Actes of parliament, in the kynges ſtatuts but what ſhal be foūd in your practyſe and in your dedes. Surely ỹ pulling downe of grāmer ſcooles the deuiliſhe drowneynge of youth in ignorāunce, the vtter decaye of ỹ vniuerſities and moſt vncharitable ſpoyle of prouyſyon, that was made for the poore.

Was

Was it not a godly and charitable prouision of the kynge, to geue vn to the vnyuersity to hundred pou des yerely, for excellent Readers thre hundred poundes yerelye in pure almes, and manye hundred poundes also to the foundation & erectyon of a newe College? And was it not a deuelish deuise of you too turne all this ỹ kynges boun tuous liberalyte into vnprofitable operations of benefyces, which be papis ticall and vncharitable spoyles of most necessary prouision for poore parysshes: *Intelligite insipientis in populo, et stulti aliquando sapite.*

Learne vnderstandinge you that playe vnwyse partes amongest ỹ people, and you fooles once ware wise. *Qui plantauit aurem non audiet?*

He that sette the eares, shall he not heare the sorowful complaint of poore parisshes, agaynst you that

haue

haue by improperations cleane ta
ken away hospitalitie, & much im=
pared the due liuings of gods mi
nisters, the peoples instructoures
and teachers: *Qui fingit oculum, non cō
siderat:* he that fashioned ỹ eye, doth
he not beholde, howe that the best
landes of abbeies, colleges & chaū
teries, be in your hands, and euyl
improperatyons conueyed to the
king, & to the vniuersitye & bus=
shops lands. *Qui corripit gentes nō arguet:*
he that correcteth and punisheth
ỹ heathē lacking the light of gods
word, for ỹ onely abuse of natural
reasō, wil he not reproue and con=
demne you whiche haue good rea
sonable wits, gods only word, the
kynges lawes & statutes: & much
power & authority geuē vnto you
to edifye and do good, seing it is a
bused of you to distroy & do hurt:
Shulde not you haue amended ỹ
prou=

prouision for the pore, the educaty
on of youthe, and the condition of
the vniuersities. And be they not
by you sore hurte & decaied. The
kyng shuld and wolde haue refor-
med religion. The fyrst parte of re
formatiō is to restore and geue a-
gayne all suche thynges as haue
bene wrongefullye taken and abu
sed. Surely, ỹ Abbeyes dyd wrōg
fullye take and abuse nothynge so
muche as the impropriatiōs of be
nefices. Nothynge is so papistical
as impropriatiōs of benefices be:
they be ỹ Popes darlynges & pa-
ramours, whyche by the diuelishe
deuice of wicked Balamites, beset
abrode in this realm, to cause the
learned men of the vniuersities &
all bishoppes that be godly men ỹ
Popes enmyes, to committe spiri
tual fornication with them. Why
dyd god destroie the Madianites
but

but for their synne. Whye dyd he plage the israelites, but for ꝑ same synne. Why dyd GOD cause the Abbeies to be destroied, but for papisticall abuses. And why shoulde not god plague the vniuersities & bushops, kepyng and meddelyng with impr operations, that be the same papistical & deuelish abuses.

O what a bloudye daye shall it be: when as for this abhominatyō thys spirytuall fornycatyon, God shall commaunde his faythful seruaunt Moises, the kings maiestie to take and hange al the rulers of the people, ꝑ haue wittingly suffered these whorishe, Madyanites these popishe abuses. And causea zelous Phenies, to shed the heart bloude of him that before Moises and many israelites, before a high iustice and many people, taketh a Madianite into his tent, an impr operation

peration into his enheritãce. But nowe brethren as Peter preached vnto the Iewes, *Nunc fratres scio quod per ignorantiam feciſtis.* Now brethren I know that you haue done thys through ignorance: for the Lorde which foreseeth all thinges, knoweth that if you had not bene blynded with ignorannce, ye coulde neuer for pitie haue executed hys indignacion and wrathe in makyng suche dystruction. Seynge therefore that it was goddes pleasure thus by one euyl to punyshe an other, nowe repẽt and amend, that your fautes maie be pardoned. It pleased God by the blynde malice of ỹ Iewes, to nayle Christe Iesu vpon ỹ crosse: and yet as many of them as hearyng that matter opened by Peter, were greued & pricked in conscience, so many sayd vnto Peter, and to ỹ other Apostles:

What

What shalwe do? The apostolical counsel was, *Agite pœnitenciam, recipiscite* Repent and amend. So dere brethrē, hearing and knowing ȳ god hath bled your gredy couetusnes to destroie Abbies, Colleges, and Chaunteries, and to plage al this realme, be greued and sory in your hertes, seing that ye haue bene *Vasa iræ*, instrumentes of wrath to execute vengeaunce: & purdge youre selues of this vyle couetousnesse, thē shal ye from henceforth be *Vasa honoris*, vessels of honour to serue God *in sanctitate et iustitia* in holynes and righteousnes all the daies of your lyfe.

And now on the other parte, you that be of the cominalty, when ye fele that anye plague or punyshemente commeth by thē that be set ouer you in office, and authorytie, know that they do it not of them selues

selues. but be moued & stirred of god, to worke hys wrath vpō you. For when as god was displeased with the Israelites, then his displesure caused Dauid theyr kinge to take ỹ waye that brought a pestilence amongest the people wherō died. lxx. thousande: *Addidit furor domini irasci contra Israel, commouit que Dauid.* The indignation of the lorde was ed whot agenst Israel, and he stirred vp Dauid. What kindeled the indignation of god, but the sinnes of the people. The sinnes of ỹ people did kindle the indygnatyon of the lord: the Lordes indignation stirred vp Dauid in presumptyon Dauids presumpteousnes caused the people to die on the pestilence. And euen as then god ordeined ỹ christ shuld be crucified vp ỹ malicious blindnes of the Jewes, ỹ Israelits plaged by the presūption of Dauid:

So

So hath he ordeined that Englande shoulde be spoiled with gredy couetous offycers. Loke then what hath made this great spoile in England? gredy couetusnes of officers. What dyd make in them suche gredy couetousnes? ỹ indignation of god. What kindled godes indignation? the sinnes of the people. What was the sinne of the people? *Eloquium sancti Israel blasphemauerunt.* They haue blaspheme the holy word of GOD, callynge it newe learnyng and heriticall doctryne: *Ideo iratus est furor domini.* And therfore is the wrath of the lorde kindled. Now you people whych crye & saye ỹ you are robbed and spoyled of alỹ ye haue, Wolde ye haue this which ye call robbing & spoiling to be ceased? Then quēch the indignatiō of god, whych doth cause & make it. If ye will quench

the

the indignation of god *Hodie si vocem eius audieritis*. To daye, euen nowe if ye shal here hys voice herdē not your hertes, as in the prouocatiō in the daye of temptatyon. Harde heartes, styffenecked, disobedient mindes, prouoke, tempt, and stire vp the indignation of god.

Trulye the indignation of god shal neuer be quenched vntil that you with tender heartes, humble obedience, and thankeful mindes receiue, embrace, & conforme your selues vnto the holy word of god set forth by the kynges Maiestie hys gracious procedinges.

There is as yet more stiffenecked stubbernes, deuillish disobedience and gredye couetousnes in one of you of the common sorte that kepeth this greate swellynge in the hearte, hauyng no occasion to set it forth in exercise, then is in ten of

the worste of them ꝑ beinge in office and authorite, haue many occasyons to open and shewe theym selues what they be.

When dyd euer any officers in authorytie shewe such rebellyous proud minds, as was of late plainly perceyued in very many of the communaltie? I put the case that they be so courteous, ꝑ one of their gredy guttes hath swalowed vp a whole Abbey, house, landes, and goodes. And if you had had powers vnto your wylles, ye had deuoured whole contryes, houses & goodes, men and beastes, corne & catell, as ye dyd begynne.

Some of them kepeth their fermes in theyr owne hands, and manye of you kepe your owne Corne in your owne barnes. Yea marry why shuld we not kepe our corne in our owne barnes? Forsooth ye

nowe

nowe maye not kepe it, for dreade of God, obedience to ỹ Kinges maiestie, and pytye of your poore neybours. For God sayth: *Qui abscondit frumenta, maledicitur in populis: benedictio autẽ super caput vendentium.* He ỹ hydeth vp coorne, shalbe accursed amongest the people: but blessynge shalbe vpon theyr heades that bryngeth it furthe to the Markettes to sel. Here ye heare the blessynge and curse of God.

We knowe the Kynges gracyous Proclamacion. We maye perceiue your neyghboures nede, by theyr myserable cõplaynt. And yet neyther god by blessyng and cursyng, nether the kyng by proclamaciõ & cõmissiõ, nether ỹ poore by prayying & paying, can cause you to serue ỹ Marketts wt corne. But let godes worde, ỹ Kynges lawes, honest order, and charytable prouy-

sion be put forthe of all markette townes by wycked Mammō, and let hym onely kepe the markettes and set prices for your purposes, and wythout doute euerye market shalbe ful of al maner of Corne & vytaples cōming in on all sides.

O wycked seruauntes of Mā-mon alwayes bothe enemies and traytours to GOD and the king and the common wealthe. Is it God or Mammō that hath made the Corne to spryng, and geuen you plentye? If ye sai Mammon thē ye confesse playnelt whose seruauntes ye be, what Idolatrye ye vse. If ye say god. How dare ye cō fesse hym in youre wordes, and de nye him in your dedes? why do ye not bryng forth goddes corne vn-to goddes people, at goddes com-maundemēt? Why be ye not faith full dysposers of gods treasures? Wel: he ȳ hath no corn thinketh he

hath

hath no parte, nor is not gyltie in this matter: but I can tell ỹ there is many of them ỹ neither hath, ne wil haue corne, which make corne most dere. I haue herd how that euen this last yere, ther were certain Actes of corn, growing on ỹ ground, bought for. viii. poundes he ỹ bought it for. viii. sold it for. x He ỹ gaue. x. pounds, sold it to another aboue. xii. poundes: & at last he that caryed it of the grounde, payd. xiiii. poundes. Likewyse, I heard that certyane quarters of malte, wer bought after the price of. vi. shillinges. viii. pence a quarter, too be deliuered in a certaine market towne vpõ a certain daye This bargayn was so oft bought and sold before the day of deliueraunce came, that the same Malt was solde to hym that shoulde receiue it there, and carye it awaye,

after. v.s. a quarter. Loke and see howe muche a craftes man or any other honest man that must spend corne in hys house, by thys maner of barganinge payeth, and howe lyttel the housbande man that tilleth ỹ ground, and paieth the rent receiueth: Then ye maye see and perceyue, it muste nedes be harde for ether of thē too kepe a house, ỹ craftes man paying so muche, and the husbandeman takyng so lytle.

Ther is a lyke maner of barganing of them that be leasemōgers for leasemongers make ỹ tenātes to pay so much, & ỹ lādlord to take so litle, ỹ neither of thē is welable to kepe house. I heare say ỹ within a fewe miles of lōdon an honeste gētelmā did let his groūd by lease vnto poore honest mē after. ii. s. iiiid an acar: thē cometh a leasmōger, a thefe, an extorcioner deceiuyng ỹ

tenants

tenants bieth their leases, put thē from the groūdes, & causeth thē ỹ haue it at him now, to pay after xx. s. or as I hard say. xix. s. but I am ashamed to name so much. Howbe it couetouse extorcioners be ashamed of no dede, be it neuer so euil. And as I here say there be many leasemōgers in Londō ỹ heighthē ỹ rent of bare houses: & as corn, lā des, tenementes & houses, so in all maner of wares therbe such biers & sellers as cause ỹ prouiders and makers of ỹ wares to take so litle & the occupiers of ỹ wares to pay so much ỹ neither of them both is able to lyue. Al ỹ Marchaūtes of mischife that go betwixte ỹ barke and the tre, betwixt the housbāde man that getteth the corne, and householder that occupieth corn: betwixt the landlord ỹ seteth fer mes, and the tenaunts that dwel

in the ferines. And betwixt ỹ crafte s manne that maketh, or ỹ mar chaũte that prouideth wares, and other men that occupieth wares I say these marchants of mischief comming betwixte the barke and the tree, do make al thinges dere to the biers: & yet wonderful vile and of small price to many, ỹ must nedes set or sell ỹ whych is theyr owne, honestly comeby. These be far worse thẽ any other that hath bene mencioned here tofore: for al though beneficed men & offycers haue many mennes liuynges, yet they doo some mens dutyes. But these haue euery mannes lyuyng and do no mans duety. For they haue ỹ which is in dede ỹ liuynge of craftes men, Marchaunt men, husbandmen, landlordes and tennaunts, & do neuer a one of these mens dutyes. These be ydle vaca

boun

boundes, liuing vpon other mens labors: these be named honest bargeners, and be in dede crafty coue tous extorcyoners. For they ꝑ be true marchaunt men to bye & sell in dede, shoulde, and doo prouyde great plenty and good cheape, by honest bying and sellyng of theyr wares. But these hauyng the names of true marchauntes and being in dede crafti theues, do make a scarsitie and dearth of all thyngs that cõmeth through their hands

Take away all marchauntmen from anye towne or Citie, and ye shall leaue almost no prouysion of thyngs that be necessary. Take awaye lealmongers, regrators, & all suche as by byyng and sellynge make thinges more dere, & when thei be gone, al things will be more plenty & better cheap. Now maye ye se who they be ꝑ make a great

dearth

dearth in a great plentie. For who is it that higthneth the pryce of Corne, the housbandman that getteth plentie of corne by tyllyng of the grounde? No, ỹ regratore ỹ byeth corne to make it dere, growynge vpon the grounde. Who reiseth rents, ioineth house to house and heapeth Fermes together? ỹ gentelmanne that by geuynge of leases letteth forth his own lands into other mens handes? No, the leasemongers that by sellyng leases, bieth and bringeth other mennes lãdes into there own handes

Who maketh al maner of wares & marchaũdises to be derye dere? & marchaunt venterer, whiche w̃ fayethful dyligens, to prouide for the cõmun wealthe, carpeth furth such thinges as maye well be spared, and bryngeth home such wares as must nedes be occupied in this realme

realme. No, ỹ Marchaunt of mis-
chyefe, that by craftye conueyaũce
for hys owne gaine, carieth awaie
such thinges as mai not be spared
and bringeth againe suche wares
as are not nedefull. Take hede
you marchantes of Lõdon ỹ ye be
not Marchaũtes of myschief, con-
ueing awaie to much old lead, wol
lether & such substãciall wares as
wold set mani English mẽ to worke
and do euerye man good seruyce,
and brynging home silkes and sa-
bles, cattails, and folysh fethers to
fil ỹ realm ful of suche baggage as
will neuer do ryche or poore good,
and necessari seruice. Be ye sure, if
this realm be rich, ye shal not nede
to be poore: if this realme be poore,
you shall not be able to kepe & en-
ioy your riches. Take hede thãỹ
your marchaũdise be not a seruing
of folysh mens fansies, which wyll
dystroie

destroy the realme: but let it be a prouiding for honest discret mens commodities, which wil be the vp holding and enriching of you and the whoㄫ realm. Take hede vnto youre vocations, prelates & preachers, magistrates & officers, land lords & tenaunts, crafts men, and marchaũtes, all maner of mẽ take hede vnto your selues, & to youre conuersatiõ and liuing. Yea, dere brethren at ỹ reuerence of god for a general comfort to al partes, wt out gredy couetousnes towards our selues, or malicious enuye to wardes other, with a single eie, of a pure heart, let vs consider & acknowledge how that the boũtiful liberalitie of almightye god, hath geuẽ vnto this realm, wonderfull plenti of personages, prebends, benefices, offices, and all maner of liuinges: with great aboundaunce

of

of corne, cattel, landes, goods, and al wares that be good and profyta ble: and howe that it is certenly ꝑ vnfaythful dyspolers which cause a great scarsity dearth and lack of al these gifts and treasurs of god, therfore *Dominus de celo prospexit, ut uideat, si est intelligens aut requirens deum.*

The lord loked doũe from heauen to se if there wer any ꝑ had vnderstandyng and sought to please god in faythful dyspolynge of goddes treasures: but seyng that *Omnes student auaritie a maiore vsque ad minorem:*

Al be geuẽ vnto couetousnes, frõ the hyeste vnto he lowest, so that pore people can haue no houses to dwel in, ground to occupy, no, nor corne for theyr monye. The Lord hym seife speakyng vnto ꝑ earth. sheweth wher is the faute: *Principes tui infideles.* Thy head rulers and offycers be vnfaythful dyspolers.

Socii furum, theuyshe fellowes.
Omnes diligunt munera, they all loue bry-
bes, *et sequuntur retributiones*, and hunte
for promotions. What thē O lord
shall be the ende of al thys? *Viuo ego*
dicit dominus. As trulye as I liue
saith the Lorde, *propterea quod facti sūt*
greges mei in rapinam. Because that my
flocke haue ben spoyled, *et oues meæ in*
deuorationē omnium bestiarum agri, and my
shepe deuoured of all wylde bea-
stes of the fielde, *quia non esset pastor*,
Because there was no keper *Neque*
enim quesiuerunt pastores mei gregem meum.
For those which were named my
pastores, dyd take no hede vnto
my flocke. *Sed pastores pascebāt semetipsos*
But those pastores dyd fede them
selues, prowlinge for profite, *et gre-*
ges meos non pascebant & my flocke they
dyd not fede, by doynge of theyr
dutyes. *Propterea pastores, audite verbum*
domini.

Therefore ye kepers heare ye the
worde

of ỹ lord. What word: that ỹ flock shall be deliuered, and you shall be destroied. That is a true word, for *qua mensura mensi fueritis, remetietur uobis.* By ỹ same mesaure that you haue serued other, yee your selues shall also be serued: for as ye haue serued superstitious papistes, so shal you your selues be serued being couetouse Idolatrers: ye & haue as muche bauntage at the meatyng, as is betwixte superstition and Idolatrye. Howe be it, god geuyng you respit to loke for amẽdement, offers more gẽtelnes, if ye wil take it. For in ỹ. xx. of Jeremy he sayth *Ecce ego do coram uobis uiam uitæ et uiã mortis* Behold I set before you the waie of life & the way of deth: if ye repẽt & amende, life: If ye be still stifnecked death. For the lord by Esay. i. sayth *Si uolueritis et audieritis.* If ye wil hear to repent & amend, *Bona terræ co*

medes

medetis, ye shal eate ỹ good fruits, ỹ the earth shall bring forth to your cõfort. *Si nolueritis et me ad iracundiam prouocaueritis*, If ye will not, but prouoke me to anger, *gladius deuorabit uos*. The swoorde shall eate you vp. *Quia os domini locutum est*. For it is gods owne mouthe that hath spoken it. For gods sake beleue it: And do not by a harde heart voyd of repentaũce heape vnto your selues the wrath of god against ỹ daie of vengaunce

But thankfully embrasyng the riches of gods goodnes, patience & longe sufferyng, acknowlegyng that gods kyndnes draweth you vnto repentance, if ye haue so litle spirytual felynge and goostlye vnderstanding, that ye can nothing be perswaded or moued by ỹ comfortable promises, & terrible threatenynges of ỹ inuisible god: yet hauyng corporall eyes and naturall

reason

reason, consider the decaie of this Realme, & the towardnes of the kynges Maiesty. Note the decay of this realme, and therby ye shall learne to knowe that nothing can make a realme welthye, yf the inhabytaunts thereof be couetouse: for yf landes and goodes coulde haue made a realme happy, not wt standinge mennes coupteousnes, then shoulde not thys realme soo vnhappily haue decaied, when as by the suppression of Abbies, Colleges and Chaunteries, innumerable landes & goodes were gotten If gods word were ordeyned by any other meane then by the conuerting of couetous men, to make that realm happy wher couetous men be, then surely shuld England now be moste happy, where gods word is frely set forth in ỹ mother tongue, plainly preched in solẽpne

congregations, & cõmonly vsed in daily cõmunicatiõ. But vndoutedly wheras couetouse men be, ther neyther landes or goodes, no not goddes holy gospell canne doo so müche good as couetousnes doth harm. Wherfore seing this realm by couetousnes is soore decayed, leaste it should also by the same be destroyed, awaie with your couetousenes, al you ỹ loue this realm Or if ye will not do it for loue of ỹ realme, yet for the reuerent obedience which ye owe vnto god and the kyngs maiestye away with couetousnes which maketh men seruaunts of Mammõ, and enemies vnto god and the kyng. Be ye wel assured that the kinges Maiesty whiche now is god saue his noble grace, dredeth god, loueth his people & abhorreth couetousnes, whiche in this realme offendeth god, dishonoreth

noureth ỹ king, anoieth the peple.

Therefore he doth partly nowe perceyue and consider, and wil do better hereafter, that prelates wᵗ pluralities, and magystrates wᵗ many offices, do burden hym & his people with payinge tythes, fees, & many great charges, & yet kepe so many roumes vacant of preachers & officers, ỹ his maiesty can not be duly serued, nor his people wel instructed by ỹ preaching of gods word, nor yet wel ordred by ỹ ministraciō of iustice and equitie

He knoweth that regratours of corne, victales and of al maner of wares, make such dearthe & scarcitie, that no diligēce of good marchaūtes by honest byinge and sellinge, can prouyde anye thynges to be ether good cheap, or plētiful It is wel knowē to hys gracious maiestie, or at the least vnto his ho

nourable councell, ỹ lealmongers
takynge muche of tenauntes, and
paying littel vnto the landlordes
haue both their liuings, and doth
the duties of neither. For to their
owne priuate lucre, they take ren
tes of tenaunts, and farmes of lād
lords: but when by occasyon they
shal be requyred to serue the king
for a common welth, then thei wil
haue neither landes nor farms to
do ỹ king seruice. Do not therfore
imagin, you that be either of ỹ cler
gy, or of the laitye in high or lowe
degre, that the kynges gracious
Maiestie, & his honorable councel
be so negligent, that they do not
espye, or so perciall that they wyll
not punysh those whyche in thys
realm, hinder ỹ preaching of gods
worde, stop the administration of
iustice and equitie, cause of al thin
ges, a dearthe and scarsitye, and
bryng

bringe gentlemen to pouerty and husbādmē vnto beggery. It is spied & must be punished, although it be delayed for a time, to se if you of your selues wilingli wil amend it.

Beware therfore that ye staye not you selfe vpon a brytel staffe, for it wyl brast in spilles and perce thorowe your hādes. Do not stay your selfe vpon this ymagination to thynke that although craftelye contrary to law and conscience, ye do inuade other mens roumes, liuynges and goods, yet for because ye be so many in nomber that do it, therfore the kynge and hys councel either can not, or wyl not be agaynste you in it. For trulye euen therfore muste they now nedes without delaie reforme & amende it. For as sedicious rebellion, so couetus treason being in a few may

be suffered at the first, in hope of amendment, so long as they few, by cloking it secretly, seme to be ashamed of their own euil doinges, or afraid of the rulers, power and authoritie: but being so manye, that they altogether without shame and feare, fall to open spoylinge of the realme, then without delay muste they nedes be repressed although they both say and swear that thei be the kinges subiects, and breake no lawes. If that spoyle be found in your hands, it is neither saying nor swering that can excuse them. Ope spoile hath bene made of personages, prebends, offices, fermes, wares, victuals, and of all maner of mens liuinges. Therfore there is noo longe delaye to be taken in hope of amendmēt, but spedy prouision for redres must be made for feare of a general destruction. You

then

then that for wasting and abusing of the lords goodes, be worthy & likely sone to be displaced, yet in ỹ meane time whiles ye haue respit play the part of a wise stuard. Restore vnto preachers and officers benefices and offices: let landlordes haue their rents, and fermoures, their leases, cause byinge and sellinge to be a prouision of good chepe and plenty, and not an occasion of derth & scarsitye. So shall both god and the king, perceiuing your wise prouision, allow youre wel doyng, pardon youre faultes and confirme you in your offyces

O refuse the seruice, restore the iniuries of wicked mammon, that ye maye from hencefurthe serue god and the king, prouydyng for the people in holynes & rightuesnes al the daies of your lyfe: take hede when ye go from a meaner li

 uinge

uyng, vnto a better, from a lower office, vnto a higher, that ye go as menne, called of Christe, not as be witched and allured by mammon se that God by higher aucthoritie perceiuing youre faithfulnes in a little, do in at the dooze of wozthi nes and honestye, admytte and re ceiue you to be trusted with moze beware least that the deuil by flat teringe frenshyppe and couetous ambition, perceyuing your wozld lines in a litle, do in at ỹ windowe of wicked bribery, conuey and re ceyue you, to abuse, and be abused with moze. Se that ye obey the cõ maundement of God, takyng pay nes in your duety, to fede and do good. Do not consent vnto ỹ tem tation of the deuill, wozshyppyng hym in wozldlynes, foz to get gay nes. These thinges obserued, ye shal be esteemed & taken as wozthy

ministers of Christ, and seruants of god, for so muche as appertayneth vnto ỹ lawful calling, and admission of you into your roumes, & also the faithfull dilygence in vsing of your selues in your roums Furthermore Paul geueth example of a lowly mynde which dothe not iustifie a mans selfe, and iudge euil of other. For so it becommeth the seruaunts of God, and the ministers of Christ, euen when they haue done, as they be cõmaunded to acknowlege thẽ selues vnprofitable seruants. And not as proud Pharises, prayyng in the presence of the lord, to make boast of themselues and find fautes with other men. Noo, for if other men prayse thẽ thei must not regard it, no, nor if their own consetence commend thẽ, except god also allow it. Ther fore Paule saythe. *Mihi pro minimo est*

ut

mihi nobis iudicer. It is one of the leaſt thinges with me to be Iudged of you that be wᵗ me, eyther in tyme or place. *Vel ab humano die,* eyther of mannes day, by the experience of them that ſhall haue further triall in contynuaunce of time. *Sed neque meipſum iudico.* Noo, nor I doo not iudge my ſelfe. *Mihi enim nihil Conſcius ſum, ſed non ideo iuſtificatus ſum.* For there is nothing that I knowe my ſelfe gyltye of, yet through that am I not iuſtified, no, not thorow ꝑ iudgemente of you, or of other, or of mine owne cõſcience *Qui uero iudicat me dominus eſt.* He truly ꝑ iudgeth me, is ꝑ lord, iudge of al mẽ. *Quare, nihil ante tempus iudicate* wherfore iudge ye nothing afore the time of iudgement *Quando dominus uenerit,* when ꝑ lord ſhal come to iudge. *Qui et illuſtrabit occulta tenebrarum.* whyche alſo ſhall make bryghte the couerts of darkeneſſe

and

and crafty clokyng of faultes.
et manifestabit consilia cordis, and shall open the thoughte of the heartes which he only searcheth. *Et tunc laus erit unicuique a deo.* And then prayse shal be vnto euery one of god, that geueth prayse to ỹ praise worthy. If Paule, beynge a mynyster of Christ, and a disposer of Goddes mysteryes, was so faithfull in his doynge that neyther al the world nor his owne conscience coulde in any thing reproue him, and yet to continue hys carefull dylygence had euermore a great respecte vn to the cõmynge and iudgmẽt of ỹ Lorde: Howe shall we thynk that they rede & take this place, which being knowẽ both to them selues and vnto ỹ whole world, to do ver-ri euil in many things, yet without care of amendement, do forget thẽ selues, the Lord, & his iudgemẽt.

Sure

Surely they vnderstand it as Peter saith: that many places of Paul be vnderstād of them which being *indocti, hæ astiricht:* vnlearned and vnsetled in iudgemente, *Astriulonse* wrast or wring vntill a wrong pin *in suam ipsorum perniciem,* vnto their owne destruccion, many places of Paul, *et reliquas scripturas,* and the other scriptures. For wher as this Place of Paule shoulde be applied to make men carefull and dylygent, they wrast & wring it to make for them that be careles and negligent. For Paul saith, that he doth verie litle regarde what any mā doth iudge of him, meaning therby ẏ though al the world wolde cōmende him, yet wold he not be vaineglorious of his weldoyng. They saye, they passe litle what any man sayeth by them, meaning therby ẏ thoughe al men fynd fautes with them, yet

wyll

wil thei neuer be ashamed of their euill doyng. Paule sayth that no man shoulde iudge, meaning that no man, as concerning secretes of the mind, should iudge other to be euill, and thē selues to be iust: and so take occasion to speke shamefully of other, and to glory in thē selues: they say that no man shoulde iudge, meaning that neither preacher nor frende, shoulde so rebuke their manyfeste euyll deedes, as might geue thē occasion to be ashamed of them selues, and leaue iudging of other. Let vs not wrest ỹ places of Paul, & of other scriptures, vnto a wrong purpose. They wrest the saying of Paule vnto a wrong meaning, when as ỹ merci of god, which passeth all his workes, is denied of them vnto anype nitent sinner, by their allegyng of the tenth of Paul vnto ỹ Ebrues

Then

Thē is that place not wel applied but wronge wrested. For whē it is saide that if we synne wilfullie after ỹ we haue receiued the knowe ledge of the truth, ther remaineth no more sacrifice for synne, but a fearefull lokynge for iudgmente and violente fyre, it is meant that there is remaynynge and left in the scriptures no mencion of sacrifyce for the forgyuenes of synnes, but terrible threatenynges of vengeaunce to punyshe sinnes, too be preached vnto wylful synners. Howbeit ther is no condēnacion but alwayes merci to be preached vnto them that grafted in Christe Iesu be penitent sinners, how sore & ofte so euer thei fall. For his mercye is aboue al his workes. Ther fore whensoeuer he suffereth the deuil to tempt men to do syn, or to plage them for syn, or whensoeuer by his word wrytten or preached

he

he doth aggrauate sinne, al is don to driue menne vnto mercy. The Deuill hath caused here in Englande much synne and abhomination, greuous plages, and sore my series, god hath sent wonderous plēty of hys cōfortable word. And now bre thre, al this is euē ỹ worke of god: for it is god ỹ worketh all thinges in al men. *Deus est qui operatur omnia in omnibus*, & yet take good hede to ỹ true interpretatiō of this place least that ye make god to be ỹ author of syn, *Qui non nouit peccatum, nec est inuentus dolus in ore eius*. which knoweth no synne by experyence of doing it nor hath no guyle founde in hys mouth. But euen as it was God that dyd both geue & take awaye Jobs goodes: So is it God that doth all things, both good & euyll And as he did make Job rych, by geuinge him goods, and poore, by suffering ỹ deuill to destroy those goodes

goodes: so doth he good dedes of his owne goodnes, & euyll dedes in suffering the deuyll to do them Yea, it is euen god that hath concluded al men vnder synne, ỹ hath suffered ỹ deuill to tempt al mẽ to do synne, yea, and *scriptura concluſit omnia ſub peccato* ỹ scripture of god hath cõcluded al men vnder sinne: or as Paule speaketh in an other place more plainly *ætiſametha*. We haue cõcluded, or proued, allegynge good reson, ỹ both the grekes and ỹ Iewes be vnder sinne. So now al ye by God be concluded vnderneath sinne, that is by gods sufferaunce ỹ deuil hath caused you to commit sinne. By gods ordinaunce ỹ scriptures and the preachers of god, to open and declare that ye be al sinners. And this is all done, *ut omniam miſeriaretur*, ỹ he mighte haue mercy vpon all, that all myght receyue ỹ

pardon

pardon of his mercy wythout the which none can be saued, none cā escape vengeaūce. For *non est in aliquo alio salus.* there is no helth in any other: *nec aliud nomē datum sub cœlo, in quo oportet nos saluos fieri*, nor none other name geuē vnder heauē, in ꝑ whiche we shuld be saued. So that he which wil haue any health, muste come vnto Chriſte, shewyng hym selfe wounded with sin, to stand in nede of a phisition. He ꝑ wil be saued, must shew him self a penitent sinner vnto chriſt, which came not to cal the rightous, but sinners to amendment. But he ꝑ regardeth the flattery of the world, or ꝑ partialitie of his own conscience, and therby taketh occasion to glory in his own doinges, he shall finde no mercy, he can receiue no pardō or forgeuenes, sent frō god, to be deliuered onely vnto those ꝑ fele and acknowledge thē selues to be sick

lye & vnrighteous sinners. They therfore that fele & acknowledge the greatest sinnes, wickednes, & abhominations in them selues, being sory therfore, & entend amendment, be most worthy & sure to receiue the great pardon of goddes mercy, which certenly wil deliuer them out of all daunger, kepe thē in saftie, and bring them to prosperitie. Hear therfore & I wil nowe read my commission, by ꝑ whyche ye shal wel perceiue ꝑ I speak nothing vpon my owen head, but euery thing according to the cōmaundement of the lord your god, whiche hath sent me vnto you his people. The exaūple of this proclamation. Esai. lviii. *Clama*, make proclation openly, ꝑ al men may hear; *ne cesses*, Cease not for feare of them ꝑ may kill the body, & can not hurte the soule, *Quasi tuba exalta uocē tuā*. Lift vp thy voice as a trūpet, geuinge

men

men knowledge of ỹ commyng of the enemies, in the time of warre So geue them knowledge of the swerd of vengeaūce which shal so low imediatly after this warning *Et annuncia populo meo, scelera eorum.* And shew thē their fautes ỹ in bearing of my name, & professing my religi on, wil be my people. *Et domui Iacob pec cata sua,* & vnto the house of Iacob, their own sinnes: vnto al sorts of men, euē those synnes which they thē selues do vse. Vnto the clergy the sinnes of ỹ clergy, vnto ỹ laity the sinnes of the laitie: & vnto eue ry degre, the sinnes ỹ be of that de gre vsed. Shew the clergy ỹ they fede them selues fat wt manyliuin ges, & let my flocke be scattered & vnfed, because there is fewe preā ching pastors, ỹ can & wil fede thē Shew the clergy ỹ they can ney= ther teche, nor require ỹ king and laitie, to prouide new liuinges for

preachers, vntill they doo restore forth of their owne handes, those which be prouided alredy: to shew such of ỹ clergi as be fatlingspuft vp wᵗ pluralities, ỹ they neyther haue fed, doo fede, or can fede my flocke, yet haue spoiled, do spoile, & wil spoile my lambs, ỹ kinges sub iects, & their own brethrē, so long as thei vse their pluralities. Shew ỹ laitie that they haue robbed me their lorde & god of double honor due vntoo my ministers: for they haue taken away ỹ fodder ỹ was prepared for ỹ labouring ore, and bene disobediēt vnto my law, pro nouced by them ỹ sate in Moises chaire. Shew the nobilitie ỹ they haue oppressed the cōminaltie, keping thē vnder in fear & ignorauce by power & autority, which might & shuld haue bene louingly lerned their obedience and duty, both to god & the kinge, by preaching of ỹ

gospel

gospel. Shew the nobilitie ỹ they haue extorted & famished ỹ cõmynaltie, by ỹ heigthenings of fines & rentes of fermes, & decaying of hospitalitie and good houskeping Shew the cõminalty that they be both traitors & rebelles, murmuring & grudging against myne ordinaunces, tel ỹ cõminaltie that ỹ ore draweth, ỹ horse beareth, the tre bringeth furth frutes, and the earth corn & grasse, to ỹ profit and comfort of man, as I haue ordeyned them: but they of the cõminaltie in England, bie & sel, make bargaines, & do al things to the grief and hinderaũce of man, contrary to my cõmaundement. Tel the cõminalty ỹ they take one anothers ferme ouer theyr heades, they thruste one an other oute of their houses, they take leases vnto thẽselues, & let thẽ derer vnto other thei bie corne & wares to make o-

ther paye moze deere foz it, they hurt & trouble, eat vp and deuour one an other. Tel al England, hie and low, rich and poor, ỹ they euery one prowlyng foz thẽ selues be seruantes vnto mammon, enemies vnto god, disturbers of a cõmõ welth, & destroyers of thẽ selues And foz all this, let them knowe that I haue no pleasur in ỹ death of a sinner. *Sed magis ut conuertatur et uiuat*, but rather I geue hym respyt and send him warning, ỹ he maye turne and liue comfortablye here vpon earth, & ioifully in heauẽ foz euer. Therfoze if any in England do turne and amend, he shall saue him self: But they which wyll not repent & amend, shal not be saued by their fathers oz frendes, which by repentaunce, be as sure theym selues, to be accepted vnto me, as was Noe, Daniel and Job. But & if al, oz the most part of thẽ in England, turne and

and amend thē, say vnto England *delectaberis super domino.* frō henceforth thou shalt haue delyght & pleasure in the lord, *et sustollā te super altitudines terræ*, and I will lift the hi gher in honor, welth & power, thē any other realme, in or vpon the earth, *et cibabo te hereditate Iacobi patris tui*, and soo will I fede the wyth the inherytaunce of Iacob thy father. I will restore vnto the, whatsoeuer land or holds in Scotland or in Fraūce did at any time belonge vnto Iacob thy father, vnto the kinges of this realm, *os enim domini locutum est*, for the lordes own mouth hath spokē it, which is a better assuraūce vnto this cōmissyon, thē though it wer signed & sealed w. r. M. mens handes. Now al you ỳ entend to be saued by ỳ mercies of god in our sauiour Iesu christ, come whē ye be called frō gredy couetusnes wher w ye haue ben blinded to wreake

gods wrathe, receiue mercye and grace, which be now freely offered to make you frō henceforth holye mmisters of chrift, & faithful dispo sers of ỹ manifold giftes of gods grace & goodnes: & now for feare of forgetful negligence, whē ye de part hence, replenifh your mynds with ỹ comfortable remēbrance of your own greuous miferyes, & of gods gret mercies, in fecret medi tation of ỹ lords praier, here tary ing together in quietnes, a litle for to receiue the lords blefing. The god of peace, that brought againe from death our lorde Jefus, the great fhepeherd of the fhepe, thorow the bloud of ỹ euerlafting te ftamente, make you perfyte in all good worbes, to do his wyl, worcking in you, ỹ which is pleafant in hys fyght, through Jefus Chrift. Amen.

FINIS.

God faue the Kynge.